741 In the Russian dominions of Central Asia the management of the wakf possessions has been taken over by the Russian authorities, but they use the income in the traditional manner for religious purposes. /Figure 72, p. 41a. Caption: Maxim mosque in Tashkent./

771 In spite of the willingness which the Central Asian Moslems disclose
788 everywhere to make sacrifices for religious ends, their religiosity really lies only in externals: in the giving of alms, and in the strictest possible observance of all the other external religious practices prescribed by the Koran, exactly as it once was with the Jewish Pharisees. They perform their endless ablutions precisely before each prayer, before each prayer, before and after every meal, after every natural function of the body, if necessary even in the middle of the street, and I have never seen a Moslem omit his morning or evening prayer. Even on a journey in the worst weather and the most terrible mud they kneel in the middle of the road and say their prayer at sunrise /202/ and sunset without taking any notice of anything. Even when they are in the midst of the most heated battle, when the hour of prayer is proclaimed they cease hostilities at once, only to start up again with renewed strength after the prayers are over. But at the same time, this is all there is to it. They consider it completely irrelevant that along with this they allow themselves every kind of betrayal and cheating of their fellowman, especially if he is of another faith or a Kafir, and indulge in secret in the most wicked vices and debauchery as long as the decorum is maintained and nothing is brought out into the open.

796 The Moslems have no regularly recurring holidays like our Sundays. They have only three great festivals a year, each of which is celebrated for several days; otherwise, however, every day is like any other. Only on Fridays the men gather in the morning at the mosque for the group prayer, but afterwards they go about their work and their business as on every other weekday.

368 The mosques are not regarded as houses of God, as they are by
576 the Christians, but are no more than places of assembly. Therefore the Moslems do not find it strange to have their mosques visited by non-believers. On my journeys in Bukhara, which is very orthodox, mosques were assigned to me as the preferred place for me to live in during the length of my stay, if no better place were forthcoming. Also the fact that the Moslems remove their shoes before entering a mosque has no religious basis, but is based on the universal custom, conditioned by the regard for cleanliness, of removing the outer foot-

576 wear, soiled from the filth of the unpaved streets, before entering
361 a dwelling. For one does not sit on chairs in the dwellings of the natives or in the mosques, but simply sits on the floor. Consequently they do not demand of the Europeans that they pull off their boots before entering a mosque.

346 There are two types of mosques in Turkestan: the large cupola structures of firebricks with high facades and broad gate arches, most of which go back to the time of Tamerlane (Figure 70, p. 199 and R42a
R40a
Figure 71, p. 200), and the modern mosques, which consist of simple buildings, similar to an ordinary dwelling, with adjoining colonnades, like the one shown in Figure 72 (p. 201). In Tashkent there R41a
are only two mosques of the first type: the old half-ruined mosque, Hodja Akhrar, the mosaics of which are still partly preserved and prove that it was built in the same style as the Tamerlane mosque in Samarkand, and the more recent /203 Figure 73. Caption: The R42a
Interior of a Mosque in Bukhara. //204/Beklyar Beg mosque, which dominates the bazaar.

All the other mosques in Tashkent, and their number reaches 255, are more or less similar to the Maxim mosque, shown in R41a
Figure 72 (p. 201). As a rule they consist of one greater or smaller chamber, constructed of firebrick or simply of clay, and an adjoining portico with carved wooden columns and a level wooden roof. The floor of the portico is always raised several feet above the surrounding court. Sometimes there is no closed space at all, and the mosque then consists solely of a shelter, open in the front with walls constructed of clay. The interior of the mosques R42a
(Figure 73, p. 203), exhibits as a rule no decorations nor objects of furnishing, and the walls are in most cases not whitewashed even once. An elevation consisting of some steps built of bricks or clay serves as a pulpit for the mullah who is speaking. The mosques are always oriented in such a way that the wall opposite the entrance, toward which the supplicants turn during the prayer, whenever possible is perpendicular to the direction facing Mecca. Also in their prayers outside the mosque, the Moslems always seek to face toward Mecca, and in this connection they take the matter so seriously, that I have been asked by the inhabitants of all the towns I have visited during my travels, to indicate to them by means of my astronomic instruments as exactly as possible the direction toward Mecca. In every mosque there is a court or